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1489.w.10.

Earnest Address TO BRITONS.

WHEREIN

The several Artifices made Use of by the Emissaries of France and Rome, to corrupt the Minds of the People, and to overturn our happy Constitution, are explained, and laid open to public View.

Recommended to the Perusal of all who prefer Liberty to Slavery, Christianity to Popery, Property to being Dragooned, and Riches to Wooden-Shoes.

*Avoid the politic the fallacious Fool,
The busy, buzzing, talking, harden'd Knave,
The quaint smooth Rogue, that sins against his
Reason,
Calls saucy loud Sedition public Zeal,
And Mutiny the Dictates of his Spirit.*

OTWAY.

L O N D O N:

Printed for J. ROBINSON, at the Golden-Lyon
in Ludgate Street.

[Price Sixpence.]

Ernest Adams

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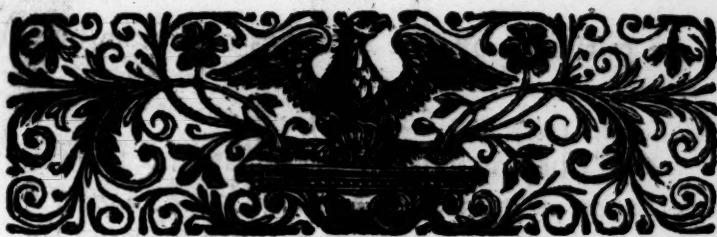
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THE
POPULAR CHOICE.



IN a Time of Public Danger, every Man, who wisheth well to his Country, will gladly contribute all in his Power towards its Safety; and endeavour all he can, to encourage and promote *Loyalty* to his King. For at such a Season, the artful *Nonjuror*, and the subtle *Papist*, will, by every Means, be sowing *Discontent*, *Uneasiness*, and *Jealousy* among the common People; from this Principle of Policy, *namely*, that to disunite *Protestants*, and render them suspicious of the good Designs of the Government, will weaken the Hands of civil Power, and disconcert every Measure of just and reasonable Defence.

I will take Notice of some Branches of the *artful Schemes* that have been laid, and

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are pursuing by the Enemies of our public Peace.

And they are such as these :

1. They wou'd insinuate, against the Evidence of Facts, that we are in *no Danger!* that it is all *Chimera*, and some private, sinister Design of our Government to raise the Alarms of Danger: Notwithstanding a *Rebellion* is actually begun, and begun too by Men of desperate Fortunes, who have nothing to lose, and only hope for the Benefits they may reap, from a *total Change* of Property, and by *overturning* of our happy Constitution. Such Men are always *most desperate* and *outrageous* in their Attempts; and if any Credit is to be given to the public Accounts, they have shewn Samples of this Spirit already. They are, of Consequence, Men of detestable Principles, condemn'd by Scripture; for the Christian Doctrine denounces *Damnation* on those who *resist* Magistracy, which is an Ordinance of God, *Rom. xiii. 2.* That our Government is such *an Ordinance of God*, is evident; for it not only *protects* and *secures* Men in the quiet Enjoyment of their *Lives, Liberties, and Properties*, but it does so, both upon the Principles of *civil Policy*, and upon the Principles of *Religion*. For, in no Country under Heaven, are the civil Rights of Subjects *more equally* defended.

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Even the *King* cannot, by his Prerogative, molest, or infringe upon the Rights of the meanest of his Subjects; but that Subject has a Remedy, by an Appeal to *Magna Charta*, and the *Bill of Rights*. If then it should be insinuated that *the Man*, who is now attempting to dethrone King *George*, will put our civil Rights upon a *better* Foundation than they now stand on, such a Pretence needs no Confutation; for the Practice of that *very Family*, of whom he is said by some to be a Descendant, gives us Assurance that he, in following the Steps of his *Ancestors*, will certainly invade our civil Rights. If *Damnation* is then pronounced by the Christian Politicks upon those Subjects who *resist* the Magistrate, that is, God's Minister, as, in this Sense, King *George* evidently is; then, the willing Adherents to the present *Pretender* to the Crown of these Realms, are all under this Sentence. But King *George* is not only a Magistrate according to the Ordinance of God, from his thus forming his Government upon the Principles of *civil Truth*, but he is such a Magistrate upon *religious Principles* also. He is the *Protector* of our civil, and of our *religious* Liberties. He is the *Prince* who has expressly declared, that no Man shall be hurt or injured for his religious Sentiment, or Opinions, while he wears the *British* Crown;

and has been ever true to his Royal Word. So that it is an Act of base *Ingratitude*, a Sin worse than the *Sin of Witchcraft*, in any, to attempt to disturb his peaceful Possession of the Throne of these Realms! or either openly or secretly encourage or abet any Measures taken for such a Purpose.

All Men among us may know that *religious Liberty* is the *Palladium* of *Britons*! This is the Statue of *Pallas*, or *divine Wisdom*, which more than answers to that of ancient *Troy*, which was reckoned her Security! or to that preserv'd in the *Temple of Vesta*, which was of equal Esteem in ancient *Rome*. And the Reason is manifest, for *Religion* itself has no Place any farther than Men enjoy the *Liberty of private Judgment*. It is a *sacred Thing*, kept in the *Temple* of every Man's Heart; and cannot consist in any thing merely external. And inasmuch as the *present Government* conducts itself upon this Principle of moral Truth, to *resist* such a Power, to attempt to overthrow it, is to *resist* an Ordinance of God, and incurs the Guilt of *Damnation*!—

2. But what say the Enemies to our Government? They have the Confidence to tell you, that even in this Respect, *you will have no Alteration*! Which is saying, that a Man, educated at *Rome*, and patronized by the *most Christian King*, whose Regard to Liberty
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of Conscience is sufficiently known, that such a Man will, I say, undoubtedly, *secure* you in your religious Liberties.—That is, your *Protestanism* must be foster'd and nourished by a *Popish nursing Father*. The *Savage* is very likely to express great Tenderness to scrupulous Consciences! A Tribe of *Cardinals, Priests, Jesuits, Friars*, and other Cut-Throats, wou'd be excellent Guardians of the Church of *England*! But to be serious,

The Principles of one, educated in *Popery*, and a *Bigot* to Mother-Church, must render him absolutely incapable of treating these Protestant Kingdoms, any otherwise than in his proper Character.—It is a notorious Truth, that the *Faith* of a *Papist* must lead him to *violate* all the most sacred Engagements with a People, who are under the *Excommunication* of the *Pope*. It has been, and ever will be thought *meritorious* in him, to violate all Promises of Protection and Favour. The Spirit of his Government would soon be seen in *Imprisonments, Massacres*, and *all kinds of Tortures*! So that a Security given by a *Papist*, with regard to our religious Liberties, must mean no other than this, *namely*, that we shall be absolutely secure of having no such Thing as the Face of *religious Liberty* left among us.

3. There is, no doubt, *great Danger* to our Country arising from an *Indifference* about
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Religion, fatally spread among us. And the Numbers who have lost the Sense, which their Forefathers had, of religious Advantages, or the Liberty of Public Worship, according to the Choice of every Man, throwing Contempt on the Ordinances of Religion, have encouraged the *Emissaries* of Rome, to hope for a considerable Degree of Success: For they have seen how *fit* such are to be made their Instruments, in spreading an Unconcernedness about a *Change of Government*,—— Since this Change, they imagine, would not much affect them, as they have no Religion at all, and trouble not their Heads about the Condition and State of it.

But even with respect to such, I earnestly desire they would consider, that the Change of Government intended, would not leave them in *Statu quo*, in the same Condition; for in a *Reformation* that wou'd take Place, in the Sense of the new Government, they must be obliged to shew a *Zeal* about the *Pomp* and *gaudy Shew*, the *Trappings* and *Dress* that wou'd be put upon the religious Imagery, however *indifferent* they now are about Religion in her present *plain* and *simple* Appearance; and a Failure in this, would be interpreted as HERETICAL PRAVITY, which would be treated with a *Confiscation* of their Estates and Properties, and with *wholesome Severities* applied to their Persons. How such
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of my *Countrymen* would like all this, I intreat them to consider in Time; and not foolishly become the *Dupes* of the Enemies of our public Tranquility. It is no Reason that you should be *indifferent* about what Religion is established, because you have *no Regard at all* to Religion; for, although the present Government offers no Violence or Force, but allows you to enjoy *quietly* all you have, whether you shew any Concern about Religion, or not; yet this will not, this cannot be the Case, in a *Revolution* of public Affairs. A *Papish* Governor must shew his *Zeal* to Mother-Church, in constraining all his Subjects to be *good Catholicks*, and he will discover great Diligence in grubbing up and destroying Root and Branch of the *Northern Heresy*. It will not, in the least, avail you, to plead your *Unconcernedness* about Religion. You must go into the Measures, as *Holy Church* will prescribe, of shewing yourselves her *true Sons*. And what you would not upon any Account be brought to think of now, *namely*, imbruing your Hands in the *Blood* of your Fellow-Subjects, because of their religious Sentiments, you must then do, and do it *as an Act of Devotion* to Holy Church, and profess your Readiness, upon all Occasions, thus to *fit* yourselves for the Favour of God, by *torturing* and *butchering* his reasonable Creatures; and that for no other Reason,

Reason, than for their maintaining, and refusing to sacrifice the unalienable *Rights of Conscience*.—

There is no Probability of the Case being otherways *with you*; for though you may think, that in Popish Countries Men can, without any Difficulty, indulge themselves in an *absolute Unconcernedness* as to Religion, and that, at this Day, there are, perhaps, *more Infidels in Italy* than in any other Part of *Christendom* in the same Compass, yet it could not be your Case to be *easy* and *free* from Molestation. Your Conditions would be very different, for you must approve yourselves, by some *sufficient Specimens* of your Zeal and Affection to *Mother-Church*, before you could hope for such Indulgence: And more than this, you would most probably be reckoned the *fittest Persons* to be employed in every Act of Persecution and Cruelty! This I suppose only upon the Presumption that you did not fall a Sacrifice with others, who would rather die for their Religion than *renounce* it; but you would have no very good Chance of escaping the *Fury* of the Church, from a Declaration of your Indifference about Religion:—Could the Government believe you, it would not be allowed to grant you a plenary Indulgence; and without doubt, a Popish King set on a *British* Throne by a *French* King, must be obliged to follow the

Maxims

Maxims of that Government, which have ever been those of *Force* and *Violence*, and not of *Reason*, in their Dealings with Hereticks! DRAGOON THEM, is the *French Comment* upon *Compel them to come in*. A most Unchristian Comment of the *Most Christian King*, who hereby, in the Language of the blessed *Jesus*, plainly shews, that he *knows not what Spirit he is of!* Yet our *Adversaries*, who go about to pervert the Minds of the People, have the *Impudence* to assert, *That Popery is not a persecuting Religion!* *That Popery is not a bloody Religion!* That all the *Massacres* which stain their History are Lies, and the Invention of *Protestants* in order to blacken them. Witness the *Marian Days in England!*—The *Massacre in Ireland!*—The *Western Inquisition*, in King *James* the Second's Reign, under Judge *Jefferies* and *Kirk!*—As well as the *Parisian Massacre*, and Numbers of other *French Slaughters*, besides the *standing Inquisition* in *Spain*, and *Portugal*, &c.

But the Truth is, (and so the Emissaries of *Rome* themselves, if they had *Honesty* enough, must own) that Men must *renounce* their Reason, and *give up* their Senses, before they can embrace *Popery*. To instance only in one of the Doctrines thereof, that of *Transubstantiation*: Can any Tenet be more *absurd* or *ridiculous?* Will it bear the

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Test of Reason, or of Common Sense? Can any Body in their Senses believe it? Or if there are who do believe it, may not such believe any LIE, that the *Priest* or the *Devil* can invent, to deceive and impose upon Mankind?

But since the Church is proposed as the *sole Directress* of Men's Faith, what she ordains must be *salutary* to her Children, however absurd, and contradictory to Truth and Mathematical Demonstration: And not to believe as she ordains, is to incur the *Premunire* of everlasting Damnation.

But the Position is monstrously absurd, upon which this is grounded, *namely*, That *Jesus* has appointed a *Vicar* to do that which he himself never did, "Even to demand the " *Faith* of Men *without* Evidence, nay, against all Evidence! To require a Faith " that *dethrones* Reason, and *despoils* Men " of their Senses." This he never did, this he never could do:—He always appeals to the Reason, to the Understandings, and to the Senses of Men, both in his Doctrine and in his Miracles. No Man then can be *Christ's Vicar* who pretends to assert a Dominion over the Reason and Consciences of others. But this does the *Pope*, and therefore he is ANTICHRIST, and they who adhere to him, and pay him Homage, are ANTICHRISTIANS.

Religion

Religion is a *reasonable Service*; what therefore is *absurd* and *unreasonable* cannot belong to Religion; and the *rejecting* of Reason and Evidence in Matters of Faith and Practice, must be irreligious, prophane, and wicked! *Reason* is a Power of discerning Truth, and of seeing the Compass of Moral Obligation; which Power God has placed in Man by his *own Inspiration*. It is that *alone* which makes us capable of a *Religious Character*: It is that in which we resemble God! If then we *re-sign* our Reason, we have no *Medium* thro' which we can discern Truth, but become absolutely incapable of worshiping God in *Truth*: And, of Consequence, if we *embrace* the Popish Religion, we, by doing so, render ourselves *incapable* of a religious Character.— This is Demonstration; unless any one will prove, that though Religion be a reasonable Service, yet a Man may perform Acts of Religion without the Use of his Reason!

I have mentioned these Things to shew, that those of my Countrymen, who are most *indifferent* about Religion, should, if they have any Sense of Honour, any Concern about preserving the Dignity of Human Nature, *abhor* and *detest* a Religion that throws a *sovereign Contempt* on Reason; and offers the most *unpardonable Insult* to God's Representative, the Conscience of every Man! For let but the *Priest* perswade a Person, that the

Church is to prescribe Articles of his Faith, and that he owes a Resignation of his Reason and Senses to her Decrees; and he will easily prove, that the *Man's Conscience* is no longer *his own*. And if he should be squeamish, and make a Difficulty of poisoning his Neighbour, or of rifling his House, of spoiling his Goods, or of stabbing his old *Friend*, and intimate *Acquaintance*, if the Priest gives him the Order, and tells him the Man is an *Heretic*, and that his Death is requisite for the Good of the Catholic Cause, he must throw aside his Squeamishness, and plunder and murder *without Remorse*! He must join the Band of *Cut-Throats*, and not suffer his Eyes to pity, nor his Hands to shew Mercy. In short, *Popery* is a bloody, an inhuman Institution, and is of the Devil, who was a Murderer from the Beginning.

If this was mere Declamation, or any thing that was *doubtful*, or what required *more Evidence* to make its Truth certain, I should be ashamed of the Assertions.—I know the Description is very shocking! The View would make one shudder! It paints Men in as black Colours as can be imagined! And yet there is no Excess! It is strictly, it is rigidly true, without a Figure!—This is the Character, this is the Spirit of *Popery*!

And yet, such is the *Subtilty*, the *Cunning*, the *Artifice* of Popish Emissaries, that they
would

would make you believe it to be the *most mild, gentle, innocent*, nay, the most *friendly* Religion in the World. They want no Arts, nor stick at any Cost or Pains to gain over the *Credulous*, the *Ignorant*, and the *Passionate*: *Bountiful* are their Converts in their Alms to the Poor in a Protestant Country; very ready to relieve the miserable and distressed: And by such Measures they most effectually take off the Prejudices of the *lower People*, against their Religion, and influence Numbers from present *Interest* to embrace it.

But Men mistake greatly, who imagine these Practices to be any Proofs of the Spirit of their Religion; for without Breach of Charity it may be said, these are generally, if not always, made use of, with a View to *seduce* from *Protestantism*, and lead Men into the *Romish Communion*. The great Success that *Papists* have had this Way, in these Kingdoms, is too manifest to need any further Evidence:—But no Title can they have to that of CATHOLIC, since all *Protestants* are once a Year *solemnly cursed* by the Pope, and delivered over to the Vengeance of God: So that as their Church allows of *no Salvation* out of her Pale, and can sanctify the most inhuman, vile, and barbarous Measures against *Protestants*, their *Benevolence* and *Benevolence* must have a confined and sinister View, since they dare not embrace *Protestants*

stants as Christians, or as such who have a Claim to the Favour of God, and to final Salvation.

It is impossible, therefore, that a *Papist*, upon the Principles of *Popery*, can live in *Charity* with *Protestants*; because his *Church*, his *holy Father*, does annually consign them all over to the *Devil* and *Damnation*! But as a *Papist* cannot live in *Charity* with all Men, it will be difficult to prove, that Salvation is to be had in their Pale: They cut themselves off from the Claim of Mercy, if *Uncharitableness*, and a Spirit of *Persecution* can do it.

There are other Topics urged to corrupt the Sentiments of the *British* People, and instil *Disaffection* to the Government; one is, the King's *partial* Regard to *Hanover*, and his Want of due Affection to his *British* Subjects.

This is a *mean*, *base*, and *low* Invention, but yet has not been without its Influence: The Meaning of which I take to be in the Original, that the *Jesuit* would insinuate any Thing he can invent that is likely to spread popular Prejudice; for can any Man persuade himself, that the King is so void of Common Sense, as to esteem a *German Electorate* more honourable and useful to him and his Family than the Kingdoms of *Great Britain* and *Ireland*, with the *American Colonies*, &c? It is not a Thing incredible?—And what has he done for the People of *Hanover*,
either

either in respect to their Liberties or Properties, more than he has done for *Britons*?

If Men are taught Disaffection to him because he is an *arbitrary* Prince in *Hanover*, and not so in *England*, they discover a Want of Honesty : Or, if they think the *Hanoverians* better interested in the King because of this, they deserve no *Rivals* of their Envy.

But further, it is pretended, he has injured us by engaging us in a War on the Continent for the Sake of *Hanover*.

This seems to be said without any Foundation. We never suffered for *Hanover*, it has for us. It has never been threatened on its own Score ; but to prevent our King from going into Measures for supporting the Liberty of *Europe*. His going into the War was not only with the Consent of his Council, but he was almost forced into it by the earnest and general Cry of the Nation ; and nothing but the Want of Success in *Flanders* has given the least room for Clamour. But that we have been unsuccessful is not certain. I am not sure that *France* would not have ruined the House of *Austria*, if it had not been for those Efforts made by our King on the Continent ; which, had they been more supported by some of his Allies, might have been attended with better Effect in *Flanders*. Of this we may be pretty well assured, that our King has had the *principal* Hand in procuring the Imperial
Diadem

Diadem for that Honse. And so far the King's having *German Dominions* is of Use, as they have enabled him to do what otherwise he could not have done ; which, by the way, is likely to be of no small Importance to the Weal of *Europe*, by recovering the lost Balance of Power. And I doubt not but the Court of *France* sees our King's Influence in this Light ; else, why would they proceed to such Measures of Resentment, by invading these Kingdoms, and disturbing their Peace and Quiet ; and by every Means endeavouring to weaken the Power, and destroy the Influence of his *Britannic Majesty* ? The *French Councils* have every kind of Penetration attributed to them by some People, and in proportion to that superior Skill they must surely give Importance to the Character and Influence of that Prince, against whom they level *so much* of their Resentment. If then we judge of the King of *Great Britain* by the Conduct of *France* towards him, he must have been *as Pricks in their Eyes, and as Thorns in their Sides* !—More than this,

His being Elector of *Hanover* was no Objection to his being chosen a *Successor* to the Throne of these Realms, when, in King *William's* Time that Statute was made by our *Legislature* ; and why should it be any Objection now ? Is not *Hanover* able to support itself, and bring in some Profits to its Elector ? If it be not, one would think the *Farm*, as
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some call it, not worth keeping. In 1692, the Emperor *Leopold*, made *Ernest*, the Duke of *Hanover*, Elector, and as such, *Standard Bearer* of the *Roman Empire*; since then *Arch-Treasurer*. To this Honour there was great Opposition, not because of his Poverty or Meanness, but because of his Religion; however, in Time, all the Princes acknowledged him as Elector.

8. But it is by some said, (and we know well enough, by whom they are instructed) that the *Hanover Family* was poor, and brought nothing along with them into *England*. I ask, supposing this Case, which is far from having any Truth in it, *what Estate or Fortune is it expected the Person will bring, who is now attempting to dethrone King GEORGE?*—May it not be answered, that he is no better than a *most wretched Bankrupt*, who has liv'd all his Days on the Credit of others; and who has large, immense Arrears to make good, if ever he is responsible!—Men shou'd be asham'd to talk of the Poverty of the *Electors of Hanover*, when they put him in Competition with a Popish Pretender!—But the Smallness of his *German Dominions* shou'd be no Objection in the Mouths of these Declaimers, because they object to his having any such Dominion at all.

9. It is also insinuated, that the King too often goes to visit his *German Dominions*;

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and that he spends that Money there, which we allow him for the *Civil List*.

This is from the same Quarter; and favors of great Stupidity! Competent Judges know the King, as *Electoꝛ of Hanover*, has long had his *Finances* in very good Order. And that he stands in no Need of *British* Money to keep up his *Treasury* or *Exchequer* there. Neither is it likely he should think his Money *more safe* there, than in the public Companies of *England*, whose Credit has not been exceeded by any foreign Bank whatsoever. I should rather think that his *Hanoverian* Subjects would have more Reason to suspect him of removing from his Exchequer there, and draining from thence some considerable Part of the *civil Aid*.

And why shou'd we complain of his going, when he pleases, to his *German* Dominions, since our *own Representatives* broke off the Restraint that was laid upon him, by the Act of Succession!—

I am finally persuaded, his Majesty never goes with any Design to injure his *British* Subjects; and I wou'd not imagine him capable of designing to throw the least Slight or Contempt upon them; for this wou'd be to call in Question his Understanding, and make him appear weak beyond Measure, not to see that his *Glory*, and the *Lustre of Majesty* which he possesses, shines from the Regard

gard shewn him, not so much by *Hanover* as by *Britain*.

10. The Discontented would insinuate their Disaffection, by saying he is a *Foreigner*. But with what Shadow of Reason? So was King *William*, the great Deliverer of *Britain*, the most glorious and wise Prince that had ever sway'd the *British* Sceptre! And why was he so hearty a Friend to *Britain*, but because a *Protestant*? As is King *GEORGE*; and therefore naturalized to us by *Religion*, as well as, nay, far better than by being the Grandson of a Daughter of *King James the First*.—But the *Pretender* is an *Alien*, not only to our *Land*, but to our *Religion*; and therefore incapable of treating us with the *Affection* of a Father.

11. I wou'd take Notice of another Measure that has been practis'd by the *Romish* Emisseries, in order to our Ruin; and that is, they have attempted to alienate the Affections of *Protestants* from one another, and sow Dissention among us. They have persuaded the Ignorant and Bigots, to look upon the *Protestant Dissenters* as worse than *Papists*! And have had the Front to say, that there is very little Difference between the Established Church of *England*, and the Church of *Rome*.—Whereas, every *Protestant* of the Established Church, who owns no Dominion over the Conscience, and every

Protestant Dissenter, who acts in Character, are entirely agreed about Religion ; and only differ in the Form, or Externals. When a *Papist* is an *equal* Enemy by Principle to one *Protestant* as to another ; and *Popery* is in equal Enmity to both.—If then *Protestants* won't be cajoled out of their Senses, they will regard such Attempts to prejudice them against one another, as an *Artifice* of the common Enemy, who seeks *equally* the Ruin of both.

12. I begun with observing that the Emis-faries of *Rome* have the Confidence to assert, *we are in no Danger*. We may expect, on the other Hand, that upon the *Rebels* making any Progress, they will endeavour to spread a *Pannic* into the Minds of the People, in order to *dishearten* them from any Attempts in their own Defence, or in the Way of Opposition ; and this, either by *magnifying* the Numbers of the Disaffected, or by *misrepresenting* the Temper of the Nation. This will be but in Character ; *first*, to lull asleep, whilst the Storm is gathering, and the Enemy is fortifying himself for the Enterprize ; and then, to intimidate and frighten out of a Capacity and Spirit of Resistance.—To make their Stratagems succeed the better, these Deceivers are abundant in Professions of the greatest Zeal and Affection to their Country ! But suffer them not to delude you. Ever suspect

pect those as *Enemies*, or weak Men, who wou'd spread *Disaffection* and *Disunion* among *Protestants*. One Clergyman I have heard of, who behaves thus perfidiously in the Company he uses. I hope there are not many such, who will venture to belie their own Consciences, by asserting, *that the Pretender is a good Protestant, &c.*

13. And especially wou'd I caution my Countrymen against swallowing that Absurdity, *viz.* that a *Papist*, a real *Papist*, wou'd not in his Heart chuse a *Change of Government*.—This is impossible, unless the Man be only a *Papist* in Form, and not in his Heart; as must appear from the *Malignancy* of the Spirit of *Popery* against *Protestants*: There is a deadly Sting in the Tail of the red Dragon, and the Beast is inclined to throw out of his Mouth a Flood of Curses to deluge the Nations. But it has pleased the Son of God, who is plac'd at the right-hand of Power, to preserve his Church hitherto from the Devourer.—And yet,

Our Security, under God, is our *Union*, as *Protestants*, regarding our Interests as *one and the same*; it being certain, that a Change of Government will *equally* affect us, of the Establishment, as those who are *Protestant Dissenters* of every Denomination; and in this Union of Interests, let us scruple no *Pains, Cost, Labour, or Blood*, to oppose an
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Attempt made upon our Peace and Liberties, by a *Popish Pretender*. What *Indignation* should fill the Heart of every *Briton*, to think that *Rome* itself should have trained up a *Person*, in all her Idolatries, and inur'd to all her Blasphemies, to govern those Kingdoms, which have been the *Buttress* of the Protestant Cause and Interest in the World: A Person sent to us, and supported, by the *French Court*, whose Aim is *universal Empire*, and giving *Law to Europe*!

If *Britons* don't unite in the most vigorous Opposition to such Measures, they must be forsaken of God, and given up in Judgment, as a Prey to the Destroyer; they will become the *Bye-Word*, and *Reproach* of all Nations.

14. But we must animadvert on another Practice of the Enemies of our Country, and that is, their Industry in propagating *Vice* and *Immorality*, in almost every Shape and Form. Of all Measures this is the most malignant! Forasmuch as *Licentiousness* is the greatest Abuse of *Liberty*, and *Immorality* the greatest Opposite to true Religion! For wherein can Men be said to reap any Benefit from *civil Liberty*, or a full Enjoyment of Property, who make Use of their Plenty and Fulness, their Ease and Tranquility, as an *Occasion to the Flesh, to fulfil its Lusts*, in Luxury, Wantonness and Effeminacy? This destroys their Resolution, Courage and Ability!

lity! It despoils them of those *great Weapons* of Defence, which should make them formidable to the Enemy, and renders them like to a City dismantled of its Walls and Fortresses!

And what does it signify that a People are in full Enjoyment of *religious Liberty*, if they are vicious and immoral? The Ends of such Liberty are baffled and defeated; and they become prepar'd for any Inventions that will palliate and lull to sleep their uneasy, and guilty Minds. At this Flood-gate *only* can *Poper*y enter a Protestant Nation, and the Enemies of our Country found their Hopes of Success upon our present *Debauchery*.

15. To these Things might be added, the *Inconsistencies* of *British Protestants* in a Time of public Danger, who, too many of them, very unguardedly express Resentment against *public Measures* in the Administration.—But to such I wou'd say a few Things. Do you expect in the best of human Governments, an *infallible* and *unerring* Management?—The best laid Schemes are not to be judg'd of always by their Success. There are a Thousand unforeseen Incidents, that may prevent their taking Effect. And as the Execution of them lies in various Hands, there may be *involuntary* as well as *voluntary* Errors committed; some for want of Foresight, others
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for want of Skill, of Courage, or of Honesty in inferior Instruments. And shall the first Springs of Government be charged with *Crime*, when we know not but that they have done their best? What *Rule of Judgment* shall we then go upon? Should it not be upon the general and most obvious Intention? But if this appears to have been, from all Circumstances compared, the *Security* of the public Tranquility, and the preventing of greater Evils, then the *lesser Evils*, that in some Cases are scarcely avoidable, should be submitted to with Chearfulness. And there is no escaping Mistakes, even by the best of human Governments.—Let us impartially review the Conduct of our Administration, and compare what has been the prevailing Maxims of it under the *Hanover Family*, with what have been the avow'd Maxims of the *Stuarts*; and see if the Difference be not as *wide* as East and West, and as *opposite* as Light and Darkness.

Must then the *Blunders* of an Administration be reckoned *equally* criminal, and hazardous, with the *established Maxims* of our Ruin and Destruction? It is *unreasonable* and *ungrateful*!

And shall any express a *Coolness* of Esteem and Affection to the present *Royal Family*, because of the Conduct of this or of that Ministry? It is well known that King *George*
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the Second, has consented to please the People as well as himself, in the Choice of his Ministers; and has he not in some Instances given the *Preference* to the public Voice, even in this respect?—But can any thing like this be said of the *Stuarts*?—Has he ever, like them, *promoted* and *caress'd* *Papists*, the Enemies of our Constitution? Had he done so, there is no doubt, but their *Enmity* wou'd not thus have shewn itself against his Crown and Dignity. And what if the public Measures have been attended with *great Expence*? Does it appear that he has appropriated the immense Sums to his *own*, or to any *other* Use than that of the Public? If indeed he had imployed the *public Moneys*, in any Measures, to *enslave* us, we should have the same Reason of Complaint against him, as did lye against *James the Second*, or *Charles the First*. But nothing of this has ever yet appear'd. But if the public Moneys have been *imprudently* squander'd away, it can rise no higher than the Charge of *Imprudence*. Yet even this perhaps we are not able to prove against his Ministry. The *worst* Charge against the Administration of *Walpole* is, that of his being *too pacific*; spending the Nation's Money to avoid a War, though we were under the Insults of the Enemy.—But is there no Defence to be made for his Maxim?

Perhaps he thought it the *best* Maxim; and if he did, and it was not so, it only proves him to have been a *weak* and *blundering* Politician. But if he had any *wicked* Motives to his Conduct, or such as he knew were detrimental to the Nation, he was a *Rogue*. But shall the King be arraign'd? What Interest of the King's could be served by it? Has he ever shewn any Inclination to govern us *without* Law? Has he ever discover'd so much Ignorance, as to imagine, that an *arbitrary* and *despotic* Will wou'd find *Britons* compliant and yielding in their Obedience and Subjection?—If he has not, why should any *Protestant* good Subject insinuate any Charge of *Crime* against his Government?

None of his faithful, and honest, and intelligent Subjects will undertake to shew, that the Administration under him, either by the pacific *Walpole*, or the more martial and vigorous Conduct of his Successor, were free from *Mistake* or *Error*. Nor do I imagine, that any will be so sanguine, even with regard to the present Administration.—But if it appears, that they are *honest*, *diligent*, and *watchful* in their Application to the public Concerns, which lye upon their Hands, and discover an *adequate* Capacity, we should not only express our Satisfaction with them, but our *Gratitude* for their Care, and do all in
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our Power to strengthen their Hands, and render effectual their Administration. It is *unjust* to arraign and censure without Evidence ; and it is a very criminal Measure, to spread *Disaffection*, or *depreciate* the Characters of the *public Ministry*, at a Time, when they are solicitously employed in securing us from impending Danger !

Those *Britons* therefore discover great Imprudence, who say any thing to *lessen* the popular Esteem of the present Government, as well as those who take Pleasure in discouraging and sinking the Spirits of the People, by insinuating that we are *undone beyond Recovery* !

Our disordered Condition, under the Aid of Heaven, is yet capable of Redress, and That may be effected, by every *Protestant's* contributing what is in his Power, either by his *Person*, or his *Purse*. An *Association* might easily be spread through the Kingdom. Our Nobility, by exerting themselves, might, and I trust are greatly forwarding such an Association. And the keeping up of the *public Credit* of our Bank, would convince the Enemy, that we are not dispirited,——though many will *draw out*, who are disaffected.

Hence one may charge upon the Emissaries of *Rome*, the late Measure of drawing out the Money from the *Bank of England*.

I attribute it to a *timid* Disposition spread by *Jacobites*, and thrown into the Minds of the money'd Persons, who used to lodge it there.—But surely, such a Proceeding is very wrong! For what can discover more a Distrust of the *Safety* and *Protection* of our Government, which we may yet *hope* for, from the Providence of God, than this?—Where will the Money of any private Person be *safe*, if not in the *Bank*? Some may imagine, in their *own* Hands; but this is questionable, for should the *Rebels* make any great Advances towards our *Capital*, *Plunder*, *Robbery*, and *Rapine*, must visit the Seats of Persons of Fortune, and the Habitations of the Rich.—And in such Cases, the Moneys lodged in the *Bank* would surely be as safe.

Besides, the Apprehensions with which such a Conduct may fill the Minds of the timorous Multitude, should have some Regard paid to it. Nothing should be done, to spread a Panic through the Nation. This will gratify the *Rebel*, and too much serve his Purpose. But as this has not been prevented, with the utmost Pleasure do I hear of the Body of *London Merchants* determin'd to support the *public Credit*; which will, I doubt not, retrieve it, and be transmitted down, in the Records of this Reign, to their *perpetual Honour*! As well as be look'd upon by all
true

true *Englishmen*, with *Gratitude* at present. It is *brave*, a *worthy*, and *most glorious* Engagement; and atones for that *Timidity* and *Distrust* that appear in the other Instance of Conduct.

And hence may we not hope, rationally hope, that notwithstanding we have too far abused our public Advantages, and debased the Honour and Reputation of a *Protestant* People; that we have yet some, nay, *great Numbers* of true Patriots, and Men of *British* Courage, left among us? A Number *sufficient* to quell this unnatural Rebellion; and chastise the *Insolence* of the Youth, that has dar'd to disturb our Peace, and by Surprise to spill the Blood of our Countrymen, and to aim at the Crown of these Realms.

In a Word, if we are *in earnest*, God will be with us. But if we are not, we shall shew ourselves *insensible* of our Privileges, and *unworthy* the Defence of the Lord of Hosts, who has so often been our Refuge! And who now *waits* that he may be gracious to us, and save us! Let us earnestly pray to God for our King, and for our Country, for the Protection of our Persons and Properties: We may do this with humble Confidence, whilst the *Rebel-Invader* is supplicating a *dead Woman*, the *Virgin Mary*! and idolatrously invoking not only her Assistance, but
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that of imaginary Saints! But whilst he is
 impiously addressing *false* Gods, and we
 humbly prostrate before the *One* living and true
 God, let us all with Confidence *wait* for his
 Salvation.

F I N I S.

